

## DR. TALMAGE'S SERMON.

HE PREACHES ON THE WATERS OF MEROM.

Continuation of His Series Descriptive of His Trip Through the Holy Land—A Beautiful Series of Word Paintings—A Discourse That Will Be Remembered.

BROOKLYN, Dec. 21.—Dr. Talmage preached the following sermon this morning in the Academy of Music in this city, and again in the evening at The Christian Herald service in New York. His text was Joshua xi, 5: "And when all these things were met together they came and pitched together at the waters of Merom to fight against Israel."

We are encamped to-night in Palestine by the waters of Merom. After a long march we have found our tents pitched, our fire kindled, and though far away from civilization a variety of food that would not compromise a first class American hotel, for the most of our caravan starts an hour and a half earlier in the morning. We detain only two mules carrying so much of our baggage as we might accidentally need, and a tent for the noonday luncheon. The palanquin around this Lake Merom are so poisonous that at any other season of the year encampment here is perilous, but this winter night the air is tonic and healthful. In this neighborhood Joshua fought his last great battle. The nations had banded themselves together to crush this Joshua, but along the banks of these waters Joshua left their carcasses. Indeed it is time that we more minutely examine this Joshua, of whom we have in these discourses caught only a momentary glimpse, although he crossed and recrossed Palestine, and next to Jesus is the most stirring and mighty character whose foot ever touched the Holy Land.

## A TRADITION OF THE DEATH OF MOSES.

Moses was dead. A beautiful tradition says the Lord kissed him, and in that act drew forth the soul of the dying lawgiver. He had been buried, only one person at the funeral, the same one who kissed him. But God never takes a man away from any place of usefulness but he has some one ready. The Lord does not go looking around amid a great variety of candidates to find some one especially fitted for the vacant position. He makes a man for that place. Moses has passed off the stage, and Joshua, the here, puts his foot on the platform of history so solidly that all the ages echo with the tread. He was a magnificent fighter, but he always fought on the right side, and he never fought unless God told him to fight. He got his military equipment from God, who gave him the promise at the start, "There shall not any man be able to stand before thee all the days of thy life." God fulfilled this promise, although Joshua's first battle was with the spring freshet, and the next with a stone wall, and the next leading on a regiment of whipped cowards, and the next battle against darkness, wheeling the sun and the moon into his battalion, and the last against the king of terrors, Death—five great victories.

For the most part, when the general of an army starts out in a conflict he would like to have a small battle in order that he may get his courage up and rally his troops and get them drilled for greater conflicts; but this first undertaking of Joshua was greater than the leveling of Fort Pulaski, or the thundering down of Gibraltar, or the overthrow of the Bastille. It was the crossing of the Jordan at the time of the spring freshet. The snows of Mount Lebanon had just been melting, and they poured down into the valley, and the whole valley was a raging torrent. So the Canaanites stand on one bank, and they look across and see Joshua and the Israelites, and they laugh and say, "Aha! aha! they cannot disturb us in time—until the freshets fall; it is impossible for them to reach us." But after awhile they look across the water and they see a movement in the army of Joshua. They say: "What's the matter now? Why, there must be a panic among these troops, and they are going to fly, or perhaps they are going to try to march across the river Jordan. Joshua is a lunatic." But Joshua, the chieftain, looks at his army and cries, "Forward, march!" and they start for the bank of the Jordan.

## THE ARK OF THE COVENANT.

One mile ahead go two priests carrying a glittering box four feet long and two feet wide. It is the ark of the covenant. And they come down, and no sooner do they touch the rim of the ark than their feet burn by an almighty fiat Jordan parts. The army of Joshua marches right on without getting their feet wet over the bottom of the river, a path of chalk and broken shells and pebbles, until they get to the other bank. Then they lay hold of the oars and tamarisks and willows and pull themselves up a bank thirty or forty feet high, and having gained the other bank they clap their shields and their cymbals, and sing the praises of the God of Joshua. But no sooner have they reached the bank than the waters begin to dash and roar, and with a terrific rush they break loose from their strange anchorage. Out yonder they have stopped; thirty miles of distance they halted. On this side the waters roll off toward the salt sea.

But as the hand of the Lord God is taken away from the thus uplifted waters—waters perhaps uplifted half a mile—as the Almighty hand is taken away, those waters rush down, and some of the unbelieving Israelites say: "Alas, alas, what a misfortune! Why could not those waters have staid parted? Because, perhaps, we want to go back. O Lord, we are engaged in a risky business. Those Canaanites may eat us up. How if we want to go back? Would it not have been a more complete miracle if the Lord had parted the waters to let us come through and keep them parted

to let us go back if we are defeated?" My friends, God makes no provision for a Christian's retreat. He clears the path all the way to Canaan. To go back is to die. The same gatekeepers that swing back the amethystine and crystalline gate of the Jordan to let Israel pass through now swing shut the amethystine and crystalline gate.

But this is no place for the host to stop. Joshua gives the command, "Forward, march!" In the distance there is a long grove of trees and at the end of the grove is a city. It is a city of arbors, a city with walls seeming to reach to the heaven, to buttress the very sky. It is the great metropolis that commands the mountain pass. It is Jericho. That city was afterward captured by Pompey, and it was afterward captured by Herod the Great, and it was afterward captured by the Mohammedans; but this campaign the Lord plans. There shall be no swords, no shields, no battering ram. There shall be only one weapon of war, and that a ram's horn. The horn of the slain ram was sometimes taken and holes were punctured in it, and then the musician would put the instrument to his lips, and he would run his fingers over this rude musical instrument and make a great deal of sweet harmony for the people. That was the only kind of weapon. Seven priests were to take these rude rustic musical instruments, and they were to go around the city every day for six days—once a day for six days and then on the seventh day they were to go around blowing these rude musical instruments seven times, and then at the close of the seventh blowing of the rams' horns on the seventh day the peroration of the whole scene was to be a shout at which those great walls should tumble from capstone to base.

## THE FIRST DAY A FAILURE.

The seven priests with the rude musical instruments pass all around the city walls on the first day, and a failure. Not so much as a piece of plaster broke loose from the wall; not so much as a loosened rock, not so much as a piece of mortar lost from its place. "There," say the unbelieving Israelites, "didn't I tell you so? Why, those ministers are fools. The idea of going around the city with those musical instruments and expecting in that way to destroy it. Joshua has been spoiled; he thinks because he has overthrown and destroyed the spring freshet he can overthrow the stone wall. Why, it is not philosophy. Don't you see there is no relation between the blowing of these musical instruments and the knocking down of the wall? It isn't philosophy." And I suppose there were many wiseacres who stood with their brows knitted, and with the forefinger of the right hand to the forefinger of the left hand, arguing it all out and showing it was not possible that such a cause could produce such an effect. And I suppose that night in the encampment there was plenty of philosophy and caricature, and if Joshua had been nominated for any high military position he would not have got many votes.

Joshua's stock was down. The second day the priests blowing the musical instruments go around the city, and a failure. Third day, a failure; fourth day, a failure; fifth day, a failure; sixth day, a failure. The seventh day comes, the climactic day. Joshua is up early in the morning and examines the troops, walks all around about, looks at the city wall. The priests start to make the circuit of the city. They go all around once, all around twice, three times, four times, five times, six times, seven times, and a failure.

## SHOUT FOR THE LORD HATH GIVEN YOU THIS CITY!

There is only one more thing to do, and that is to utter a great shout. I see the Israelite army straightening themselves up, filling their lungs for a vociferation such as was never heard before and never heard after. Joshua feels that the hour has come, and he cries out to his host: "Shout, for the Lord hath given you the city!" All the people begin to cry, "Down, Jericho, down, Jericho!" and the long line of solid masonry begins to quiver and to move and to rock. Stand from under! She falls! Crash! go the walls, the temples, the towers, the palaces; the air blackened with the dust. The huzza of the victorious Israelites and the groan of the conquered Canaanites commingle, and Joshua, standing there in the debris of the wall, hears a voice saying, "There shall not any man be able to stand before thee all the days of thy life."

Only one house spared. Who lives there! Some great king? No. Some woman distinguished for her great kindly deeds? No. She had been conspicuous for her crimes. It is the house of Rahab. Why was her house spared? Because she had been a great sinner? No, but because she repented, demonstrating to all the ages that there is mercy for the chief of sinners. The red cord of divine injunction reaching from her window to the ground, so that when the people saw that red cord they knew it was the divine indication they should not disturb the divine deed of a Saviour's deliverance, the red cord of a Saviour's kindness, the red cord of our rescue. Mercy for the chief of sinners. Put your trust in that God and no damage shall befall you. When our world shall be more terribly surrounded than was Jericho, even by the trumpets of the judgment day, and the hills and the mountains, the metal bones and the ribs of nature, shall break, they who have had Rahab's faith shall have Rahab's deliverance.

When wrapt in fire the realms of ether glow, And heaven's last thunder shakes the earth below.

Thou undimmed shalt over the ruins smile, And light thy torch at nature's funeral pile.

But Joshua's troops may not halt here. The command is "Forward, march!" There is the city of Ai; it must be taken. How shall it be taken? A scouting party comes back and says, "Joshua, we can do that without you; it is going to be a very easy job; you just stay here while we go and capture it." They march with a small regiment in front of that city. The men of Ai look at them and give one yell

and the Israelites run like reindeer. The northern troops at Bull Run did not make such rapid time as these Israelites with the Canaanites after them. They never cut such a sorry figure as when they were on the retreat. Anybody that goes out in the battles of God with only half a force, instead of your taking the men of Ai the men of Ai will take you.

Look at the church of God on the retreat. The Bornean cannibals ate up Munson, the missionary. "Fall back!" said a great many Christian people—"fall back, O church of God! Borneo will never be taken. Don't you see the Bornean cannibals have eaten up Munson, the missionary?" Tyndall delivers his lecture at the University of Glasgow, and a great many good people say: "Fall back, O church of God! Don't you see that Christian philosophy is going to be overcome by worldly philosophy? Fall back!" Geology plunges its crowbar into the mountains, and there are a great many people who say: "Scientific investigation is going to overthrow the Mosaic account of the creation. Fall back!" Friends of the church have never had any right to fall back.

JOSHUA HUMAN LIKE THE REST OF US. Joshua falls on his face in chagrin. It is the only time you ever see the back of his head. He falls on his face and begins to whine, and he says: "Oh, Lord God, wherefore hast thou at all brought this people over Jordan to deliver us into the hand of the Amorites to destroy us? Would to God we had been content and dwelt on the other side of Jordan! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round and cut off our name from the earth."

I am very glad Joshua said that. Before it seemed as if he were a supernatural being, and therefore could not be an example to us; but I find he is a man, he is only a man. Just as sometimes you find a man under severe opposition, or in a bad state of physical health, or worn out with overwork, lying down and sighing about everything being defeated. I am encouraged when I hear this cry of Joshua as he lies in the dust.

God comes and rouses him. How does he rouse him? By complimentary apostrophe! No. He says: "Get thee up. Wherefore liest thou upon thy face?" Joshua rises, and I warrant you with a mortified look. But his old courage comes back. The fact was, that was not his battle. If he had been in it, he would have gone on to victory. He gathers his troops around him and says: "Now, let us go up and capture the city of Ai; let us go up right away."

They march on. He puts the majority of the troops behind a ledge of rocks in the night, and then he sends comparatively small regiments up in front of the city. The men of Ai come out with a shout. The small regiments of Israelites in stratagem fall back and fall back, and when all the men of Ai have left the city and are in pursuit of these scattered or seemingly scattered regiments, Joshua stands on a rock. I see his locks flying in the wind as he points his spear toward the doomed city, and that is the signal. The men rush out from behind the rocks and take the city, and it is put to the torch, and then these Israelites in the city march down and the flying regiments of Israelites return, and between these two waves of Israelites prowess the men of Ai are destroyed, and the Israelites gain the victory, and while I see the curling smoke of that destroyed city on the sky, and while I hear the huzza of the Israelites and the groan of the Canaanites, Joshua hears something louder than all that, ringing and echoing through his soul, "There shall not any man be able to stand before thee all the days of thy life."

## FORWARD, MARCH!

But this is no place for the host of Joshua to stop. "Forward, march!" cries Joshua to the troops. There is the city of Gibeon. It has put itself under the protection of Joshua. They send word, "There are five kings after us; they are going to destroy us; send troops quick; send us help right away." Joshua says: "There are three days' march to more than double quick. On the morning of the third day he is before the enemy. There are two long lines of battle. The battle opens with great slaughter, but the Canaanites soon discover something. They say: 'That is Joshua; that is the man who conquered the spring freshet, and knocked down the stone wall and destroyed the city of Ai. There is no use fighting.' And they sound a retreat, and as they begin to retreat Joshua and his host spring upon them like a panther, pursuing them over the rocks, and as these Canaanites with sprained ankles and gashed foreheads retreat the catapults of the sky pour a volley of hailstones into the valley, and all the artillery of the heavens with bullets of iron pound the Canaanites against the ledges of Beth-heron.

"Oh!" says Joshua, "This is surely a victory. But do you not see the sun is going down? Those Amorites are going to get away after all, and then they will come up some other time and bother us, and perhaps destroy us." See, the sun is going down! Oh, for a longer day than has ever been seen in this climate! What is the matter with Joshua? Has he fallen in an apoplexy fit? No. He is in prayer. Look out when a good man makes the Lord his ally. Joshua raises his face, radiant with prayer, and looks at the descending sun over Gibeon, and at the faint crescent of the moon, for you know the queen of the night sometimes will linger around the palaces of the day. Pointing one hand at the descending sun and the other hand at the faint crescent of the moon, in the name of that God who shaped the worlds and moves the worlds he cries, "Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon." They halted.

Whether it was by refection of the sun's rays or by the stopping of the whole planetary system I do not know and do not care. I leave it to the Christian scientists and the infidel scientists to settle that question, while I tell you I have seen the same thing.

"What!" say you, "not the sun standing still?" Yes. The same miracle is performed nowadays. The wicked do not live out half their day, and the sun sets at noon. But let a man start out in battle for God and the truth and against sin, and the day of his usefulness is prolonged and prolonged and prolonged.

## THOUGH I LEAD THEIR WORKS DO FOLLOW THEM.

John Sumnerfield was a consumptive Methodist. He looked fearfully white, I am told, as he stood in old Sands Street church, in Brooklyn, preaching Christ, and when he stood on the anniversary platform in New York pleading for the Bible until unusual and unknown glories rolled forth from that book. When he was dying his pillow was brushed with the wings of the angel from the skies, the messenger that God sent down. Did John Sumnerfield's sun set? Did John Sumnerfield's day end? Oh, no. He lives on in his burning utterances in behalf of the Christian church.

Robert McCheyne was a consumptive Presbyterian. It was said when he preached he coughed so it seemed as if he would never preach again. His name is fragrant in all Christendom, that name mightier today than was ever his living presence. He lived to preach the gospel in Aberdeen, Edinburgh, Dundee, but he went away very early. He preached himself into the grave. Has Robert McCheyne's sun set? Is Robert McCheyne's day ended? Oh, no. His dying delirium was filled with prayer, and when he lifted his hand to pronounce the benediction upon his family and the benediction upon his country he seemed to say: "I cannot die now. I want to live on and on. I want to start an influence for the church that will never cease. I am only 30 years of age. Sun of my Christian ministry, stand still over Scotland." And it stood still.

A long time ago there was a Christian woman, very consecrated, and she had a drunken husband, and so on came the night of domestic trouble. She lost her children, and there came the night of bereavement. She was very ill, and there came the night of sickness. Her soul departed, and there came the night of death. But all these nights of trouble and darkness and sorrow and sickness were illumined by the grace of the gospel, and people came many miles to see how cheerfully a Christian could be sick and how cheerfully a Christian could die. The moon that illumined that night of trouble was a reflection from the Sun of righteousness. In the last hour of that night—that night of darkness and sickness and misfortune, as she lifted her head toward heaven, those who stood nearest her pillow could hear the whisper—for she wanted to live on in the generations that were to follow, consecrated to God; she wanted to have an influence long after she had entered upon her eternal reward, and while her hand was lifted and her lips were moving those who stood nearest her pillow could hear her say, "Thou moon, stand still in the valley of Ajalon!"

FIVE MORE KINGS TO BE REDEEMED. But Joshua was not quite through. There were five more kings to be redeemed before the sun of that prolonged day set. Who will preach their funeral sermon? Massillon preached the funeral sermon over Louis XVI. Who will preach the funeral sermon of those five dead kings—king of Jerusalem, king of Hebron, king of Jarmuth, king of Lachish, king of Eglon? Let it be Joshua. What is his text? What shall be the epitaph put on the door of the tomb? "There shall not any man be able to stand before thee all the days of thy life."

But before you fasten up the door I want five more kings beheaded and thrust in King Alcohol, King Fraud, King Lust, King Superstition, King Infidelity. Let them be beheaded and hurl them in. Then fasten up the door forever. What shall the inscription and what shall the epitaph be? For all Christian philanthropists of all ages are going to come and look at it. What shall the inscription be? "There shall not any man be able to stand before thee all the days of thy life."

But it is time for Joshua to go home. He is 110 years old. Washington went down the Potomac, and at Mount Vernon closed his days. Wellington died peacefully at Apsley House. Now, where shall Joshua rest? Why, he is to have his greatest battle now. After 110 years he has to meet a king, who has more subjects than all the present population of the earth, his throne a pyramid of skulls, his parterre the grave yards and the cemeteries of the world, a chariot the world's hearse—the king of terrors. But if this is Joshua's greatest battle it is going to be his greatest victory. He gathers his friends around him and gives his valedictory, and it is full of reminiscences.

Young men tell what they are going to do; old men tell what they have done. And as you have heard a grandfather of great-grandfather, seated by the evening fire, tell of Monmouth or Yorktown, and then lift the crutch or staff, as though it were a musket, to fight, and show how the old battles were won, so Joshua gathers his friends around, as dying couch, and he tells them the story of what he has been through, and as he lies there, his white locks snowing down on his wrinkled forehead I wonder if God has kept his promise all the way through. As he lies there he tells the story one, two or three times—you have heard old people tell a story two or three times over—and he answers, "I go the way of all the earth, and not one word of the promise has failed; not one word thereof has failed; all has come to pass, not one word thereof has failed." And then he turns to his family, as a dying parent will, and says: "Choose now whom you will serve, the God of Israel or the God of the Amorites. As for me and my house, we will serve the Lord."

A dying parent cannot be reckless or thoughtless in regard to his children. Consent to part with them forever at the door of the tomb we cannot. By the cradle in which their infancy was rocked, by the bosom on which they first lay, by the blood of the covenant

by the God of Joshua, it shall not be. We will not part, we cannot part. Jehovah Jireh, we take thee at thy promise. "I will be a God to thee and thy seed after thee."

## JOSHUA'S DAYS NUMBERED.

Dead, the old chieftain must be laid out. Handle him very gently; that sacred body is over a hundred and ten years of age. Lay him out, stretch out those feet that walked dry shod the parted Jordan. Close those lips which helped blow the blast at which the walls of Jericho fell. Fold the arm that lifted the spear toward the doomed city of Ai. Fold it right over the heart that exalted when the five kings fell. But where shall we get the burnished granite for the headstone and the footstone? I bethink myself now. I imagine that for the head it shall be the sun that stood still upon Gibeon, and for the foot the moon that stood still in the valley of Ajalon.

## Walters Union.

The regular monthly meeting of the Walters' Union met at John J. By's Hall, 21 W. Broad street at which place it will meet for the future. In the absence of the president, Lee G. Shelton presided. After the financial collection the following committee made their report:

P. H. Smith and Wilson E. Baker were appointed to wait on James E. Robinson and John A. Wilson. Jas. H. Robinson was Banking Committee in 1882. He failed to deposit \$52.52 that he received from the Union. The committee was appointed then to wait on him and from that time to this has made many promises that he would pay them some of the money if they would come at certain times and they have always called at his appointed time and he has always disappointed them with excuses and has never paid one cent up to this time. He promised that he would come to the meeting and explain himself to the Union, and this he has not done for eight years.

John A. Wilson was Sick Treasurer for a term of years. His duty he performed faithfully until 1837. At this time he failed to come to the meeting and report and a committee was appointed to wait on him and he has made many promises. The amount is only \$6.75.

The report was received, adopted and ordered to be sent to the press. LEE G. SHELTON, President, W. T. TAYLOR, Secretary.

## WASHINGTON LETTER.

[From our regular correspondent.]

WASHINGTON, D. C., December 22.

Senator Spooner made a calm, deliberative argument in favor of the Federal Election bill that was in striking contrast with the impassioned utterances of the Democratic Senators against that measure. He utterly demolished every argument yet advanced against the bill and stated his belief that such a law was absolutely necessary, if the ballot box, the foundation of our liberty is to be kept pure and honest. There was not a word of personal or party abuse in Mr. Spooner's speech; he started out by saying that the bill covered a question upon which there was room for an honest difference of opinion, and he showed all the way through that he recognized the right of others to differ with him, and that's a great deal more than any Democratic Senator who has spoken on the bill has done.

It has not yet been full determined whether the consideration of the election bill will go right on through this week, or whether it will be laid aside for the purpose of acting upon the proposed change of rules which was endorsed by a caucus last week.

There seems to be a slight misunderstanding among Republican Senators about this change in the rules; some of them believing the intention of the caucus to have been the adoption of the change at once, to apply to all legislation for the rest of the session, while others say they understand that it was only to apply to the election bill and the apportionment bill, and that the financial bill, approved by the same caucus, was to be taken up and passed before the rules were changed. If these differences cannot be reconciled another caucus may be held before anything definite is done.

The Democratic Senators are doing everything they can to prevent any action being taken on the financial bill. One of them, Mr. Reagan, has already offered an amendment providing for free coinage. There are a number of Republican Senators that will vote for free coinage if it gets before the Senate, but more than two thirds of them believe that it would be injurious to the best interests of the country to pass a free coinage bill at this time, and rather than see a free coinage amendment tacked to the bill they will sacrifice the entire bill. In fact some of the ablest financiers in the Senate, including such men as Messrs. Allison, Morrill, Aldrich and Sherman, have expressed the opinion that the finances of the country are in a fair way of righting themselves without legislation, and while they would support the bill providing for the purchase of the additional 12,000,000 ounces of silver bullion, and for the coinage of the \$25,000,000 in fractional currency and trade dollars they do not favor taking any chances on free coinage. That is just the situation as it exists today.

Senator Ingalls asked for and obtained two weeks leave of absence Saturday, and yesterday he left for Kansas, where he expects to remain until the Kansas legislature decides who shall succeed him in the Senate. He takes with him the good wishes of every good republican in Washington from the President down to the humblest member of the party, and on every hand one hears the wish, sometimes even from Democrats, that Kansas may see the wisdom of giving her brainy son another term in the Senate; a wish in which I most heartily join as it would be possible for Kansas to elect a Senator who would reflect more

## D. S. RABESS,

326 E. BROAD ST., NEAR 4TH STREET.

—HEADQUARTERS FOR FINE—

## BOOTS AND SHOES LADIES' AND MISSES' GAITERS

AT THE LOWEST PRICES.

## Rubbers, 2 Cts.

FALL REDUCTIONS. SPECIAL BARGAINS OFFERED TO THE TRADE.

Call and examine our stock before purchasing elsewhere. By doing so you will save money.

## OLD DOMINION STEAMSHIP COMPANY.

FOR NEW YORK  
Steamers leave Richmond every TUESDAY and FRIDAY at 12 M. and arrive New York at 10 A. M. the following day. Steamer leave New York for Richmond every WEDNESDAY and SATURDAY at 2 P. M. arriving in Richmond MONDAY and FRIDAY MORNING.

Passenger accommodations unsurpassed. Cabin fare to New York via James river route, including meals and berth, \$2.00. Round-trip tickets, limited to thirty days, after date of issue, 14.00. Steerage, with subsistence, 2.00. Steerage without subsistence, 1.00. Cabin fare via Chesapeake and Ohio railroad, 2.00. Cabin fare via Richmond and Petersburg railroad, 1.00. Tickets can be used on the Chesapeake and Ohio railroad, Chesapeake and Ohio and Richmond and Petersburg depots, and at company's offices, 1901 Main street, and wharf, Rockville. Freight forwarded and through bills of lading issued for points beyond New York. Passengers leaving Richmond on MONDAYS, TUESDAYS, WEDNESDAYS, THURSDAYS, and SATURDAYS, by the Chesapeake and Ohio railway (via Newport News) at 2:30 P. M. and by Richmond and Petersburg railroad (same days) at 3:30 P. M. will make connections at NEWPORT NEWS with steamer leaving there daily.

GEORGE W. ALLEN & CO., Agents, 1201 Main street, and Company's wharf, Rockville.

## RICHMOND, FREDERICKSBURG AND POTOMAC RAILROAD.—Schedule commencing APRIL 29, 1890—standard time.

7:32 A. M. leaves Byrd-street station daily, stops only at Ashland, Bethwell, Milford, and Fredericksburg, Brooke and Wicomico, sleeper to Washington and New York.  
11:52 A. M. leaves Byrd-street station daily, except Sundays.  
6:45 P. M. leaves Byrd-street station daily, sleeper, Richmond to New York.  
8:50 A. M. arrives at Byrd-street station daily, sleeper from New York.  
2:28 P. M. arrives at Byrd-street station daily, except Sundays.  
9:45 P. M. arrives at Byrd-street station daily, except Sundays.  
A. H. LAND TRAINS.  
6:48 A. M. leaves Richmond, arrives at Ashland at 7:33 A. M.  
6:40 P. M. accommodation leaves Byrd-street station, arrives at Ashland at 7:33 A. M.  
6:24 P. M. leaves Elba; arrives at Ashland at 7:33 P. M.  
6:45 A. M. arrives at Elba. Leaves Ashland at 6:00 A. M.  
8:35 A. M. accommodation arrives at Byrd-street station; leaves Ashland at 7:33 A. M.  
6:18 P. M. arrives at Elba; leaves Ashland at 5:30 P. M.  
C. A. TAYLOR, Traffic Manager.  
E. D. MYERS, General Superintendent.

## (CHESAPEAKE &amp; OHIO RAILWAY COMPANY.)

SCHEDULE IN EFFECT DEC. 1, 1890.

LEAVE RICHMOND.  
6:00 A. M. Local freight, except Sunday, for Charlottesville.  
8:40 A. M. Daily for Old Point and Norfolk.  
11:30 A. M. Express, daily for Cincinnati, Pullman Service, Charlottesville to Cincinnati.  
2:30 P. M. Express, daily for Old Point and Norfolk.  
3:30 P. M. Express, daily for Old Point and Norfolk.  
4:30 P. M. Accommodation, except Sunday, for Charlottesville.  
10:30 P. M. The F. V. Limited daily. Pullman Sleeping Car, Richmond to Norfolk. Solid vestibule train, with Dining Car and Pullman's Charlottesville to Cincinnati and Pullman's Richmond to Norfolk. TRAINS ARRIVE AT RICHMOND.  
8:30 A. M. and 2:35 P. M. daily from Cincinnati.  
7:30 P. M. Daily, except Sunday, from Norfolk.  
10:30 A. M. and 6:45 P. M. daily from Norfolk. Station: Broad Street and Seventh Street.

JAMES RIVER DIVISION, (Richmond and Albemarle Railroad.)

LEAVE RICHMOND.  
9:00 A. M. daily for Lynchburg, Lexington and Clifton Forge.  
4:30 P. M. for Lynchburg, except Sunday. Sleeping car for Clifton Forge. A train leaves Lynchburg at 6:00 A. M. daily for Lexington and Clifton Forge.

TRAINS ARRIVE AT RICHMOND.  
6:30 P. M. daily from Clifton Forge.  
8:30 A. M. except Sunday from Clifton Forge, Lexington and Clifton Forge. Station: Eighth and Canal Streets.

H. W. FULLER, General Passenger Agent.  
G. W. STEVENS, General Superintendent.

## RICHMOND AND DANVILLE RAILROAD.

SHORTEST AND QUICKEST ROUTE SOUTH AND SOUTHWEST.

SCHEDULE IN EFFECT NOV. 17, 1890.

LEAVE RICHMOND.  
1:45 A. M. SOUTH-WEST EXPRESS, daily, for Danville, Greensboro, Winston, Salem, Durham, Raleigh, Henderson, Salisbury, Asheville, Charlotte, Columbia, Birmingham, Montgomery, New Orleans, Texas and California. Pullman palace sleeping car, Richmond to Danville and Danville to Asheville, Augusta, Birmingham, New Orleans.

11:00 A. M. NORTH CAROLINA EXPRESS, daily, for all stations on the Norfolk and Western Railroad, Lynchburg, Knoxville, Chattanooga, Memphis and Nashville, also for Key West, Oxford, Henderson, Durham and Raleigh. This train goes through solid to Raleigh.

3:00 P. M. PART MAIL, daily, for all points on the Farmville and Powhatan Railroad, Danville, Greensboro, Winston-Salem, Raleigh, Charlotte, Asheville, Columbia, Augusta, Atlanta, Birmingham, Montgomery, New Orleans, Texas, and California. Pullman palace-sleeping car, Danville to Augusta, and Augusta to Richmond, also for Asheville, Asheville to Charlotte, and Charlotte to Richmond.

6:00 P. M. 2 MILE ACCOMMODATION, daily, except Sunday or Amelita Courthouse and intermediate points.

6:20 A. M. CLOVER LOCAL, daily, except Sunday, freight train with coach attached for Clover, Va., and intermediate points.

TRAINS ARRIVE AT RICHMOND:  
4:55 A. M. From Atlanta and Augusta.  
5:15 P. M. From Farmville and Powhatan.  
8:45 A. M. From Amelita Courthouse.  
4:30 P. M. From Raleigh.

## YORK RIVER LINE VIA WEST POINT.

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND.  
TRAIN No. 51, 5:10 P. M.

LOCAL EXPRESS, daily, except Sunday. Stops at all stations. At Lester Manor connects with stage for Walkerton; with Baltimore steamer at West Point.

TRAIN No. 57, 4:38 P. M.

BALTIMORE LIMITED, daily, except Sunday, for West Point, connecting with York River steamer for Baltimore. At Baltimore connects with Washington, Philadelphia, and New York.

PAKES: Richmond to Baltimore, \$2.00; Washington, \$3.00; Philadelphia \$4.80; New York, \$7.20.

Steamers leave Baltimore 4 P. M. daily, except Sunday.

Trains arrive at Richmond 9:15 A. M. and 10:40 A. M.

TRAIN No. 19, 7:40 A. M.

LOCAL, MIXED, daily, except Sunday, leaves Twenty-eighth street for West Point and intermediate points.

Ticket-office at station foot of Virginia street, open 8 A. M. to 6 P. M. and from 9 P. M. to 2:30 A. M.

City ticket-office—corner Tenth and Main streets.

SOL HAAS, Traffic Manager.

JAS. L. TAYLOR, General Passenger Agent.

JOSEPH S. FOTT, Division Passenger Agent.

Committee.